

CAMBRIDGE REGION

GreenWave

The Local Alternative

No 5

**PERSONAL CHANGE
AND LIFESTYLES
SPECIAL**

**Plus Local Contacts
and Events**

DECEMBER - JANUARY - FEBRUARY



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What is this Greenwave?

The Local Alternative?

Alternative to what?

In this issue many of the articles are written in the first person, describing what people believe to be important and how it has changed their lives. It's a personal issues issue. The subjects range from planting trees to personal growth, from perceptions to peace.

"If you want to change the world,
start by changing yourself."

All the people who are writing personally are taking action to provide an Alternative to different things they'd like to change.

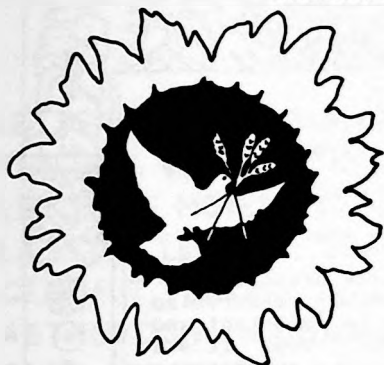
But it's more than a string of alternatives, they fit together and add up to more than the sum of the parts.

They add up to the Green Movement - optimistic answers to 20th century problems.

Greenwave is the magazine for these people in the Cambridge region, creating contacts, providing information, debating the issues.

Are you on the Greenwave?

Green Action



Molesworth is a large, dis-used airbase on the Cambs./Northants. border. It is also the scheduled home for 64 American-controlled Cruise missiles. The base is supposed to be operational by the end of 1986.

It is also the site of the newly founded Rainbow Village, which grew out of the very successful 'Harvest for the Hungry' green gathering in August.

Sheila Bird, one of the villagers, writes a

Letter from Molesworth

November. Much slushing backwards and forwards across muddy fields. It's even too wet and muddy for the surveyors, who haven't been today although they were out in full force earlier in the week - or rather, the police were out in full force, about five van loads of them "protecting" only two surveyors. We did what we could but as always it wasn't enough - following them around and getting in the way of their theodolites, etc. There was one arrest, for conduct likely to cause a breach of the peace - a good one to defend if it goes to court ...

Yesterday my day was taken up with moving from our cosy but cramped little caravan to a big spacious bus, already fitted out with bed and sofa (complete with newspapers under the seats) and kitchen sink - it's beautiful (the bus, not the kitchen sink). The move was not without hitches and interruptions ... visits from the media, then the goat who was loose needed milking and it took us ages to catch her. Then the mini wouldn't start (the damp) so we borrowed someone's van and had to be pushed out of the mud, which more or less meant being pushed all the way across the field. Then the man whose bus we were buying still hadn't moved into the bus he was buying (it's like musical chairs sometimes, the way vehicles change hands) and had also just

Work on the all-faiths peace chapel, Eirene, which is on Molesworth air-base, continues every weekend between now and Christmas. If you can spare the time, do come and help with it. No experience necessary! Tel. Clopton (08015 257).

had an accident and spilt oil all over the floor. But we finally moved in at sundown and now it really feels like home with the rain pattering on the roof and, earlier, moonlight streaming in.



We haven't got a cooker and have been eating meals at the Rainbow Kitchen (formerly the Free Food Tent) which itself is an experience to behold. Definitely the "heart of the home" it's an anarchically shaped bender with beams and gnarled ridge poles, dimly lit with an earth stove and raised floor, full of dogs and kids and strange figures lurking in the corners. (Don't panic, the dogs aren't allowed in the cooking area.) I'll never forget the first time I went in there, I suffered severe culture shock: was this the future or the past? either some chaotic post-holocaust outpost I'd walked into or else a scene from some 1940s French film: you know, the shadowy "films noirs" about underground hovels full of vagabonds and rogues. Now, however, I feel very much at home! not just because I've made the psychological adjustment but because gradually the kitchen has evolved its own magical, intimate atmosphere. (In some ways just like being down the local?) And, of course, I know people better now, they're my friends, and there are some wonderful people here, each with her/his unique experience of life to share.

So many different people here, and for so many different reasons. Many predominantly Green, in benders or majestic tipis with smoke curling out of the top, and indeed it was the Greens who formed the settlement here although the "Green Village" changed its name to Rainbow to accommodate all the varying shades - some red, some orange, a lot of CND, some macho, some feminists, a lot of hippies, anarchists and some whose colours it's hard to see. But, miraculously, like the kitchen, we're beginning to hold together more and forming our own, undefinable, group identity.

In fact I think the nearest thing I would describe the place as now would be like a Third World community - not that I've ever been to the Third World but I haven't been anywhere like this either: a raw, ragged, out-of-doors village where people work and build and play together, living life simply and close to nature, with some twentieth century trappings thrown in.



Of course the outside world is never far away. When I walked to the post office in the (other) village a mile down the road I passed an American serviceman walking his dog - a large bedennimmed man with big hands and beefy thighs (I know I'm being unashamedly sexist) who smiled pleasantly and said good morning. But later, back on the site when I was milking the goat, I heard the sound of bagpipes wafting faintly through the mist, and I definitely knew which place I'd rather be.

Green Action Practical Conservation

CAMBRIDGE CONSERVATION CORPS
actually go out fixing the
environment that the rest
of us claim that "they"
ought to be doing
something about.

If you want to join them their address is under 'Networks'. This is what motivates Graham Allen.



Initially one could say that one is attracted to the Corps in much the same way that people join any organisation. Such reasons might be for company; to fill an otherwise boring part of the weekend, to mix with likeminded people who have a concern for the environment, or perhaps play at explorers around the camp fire on one of the tasks where there is cut wood to burn. These are in themselves acceptable reasons which I would agree with. However there are others which make the work more enjoyable for me.

Firstly it enables me to make some practical manifestation of that concern for the environment when it is under an ever-increasing threat from various sources. Trees which I planted when I was eleven are now making some impact on the landscape. It is therefore certain that trees planted today by conservers will make a valuable contribution to the landscape of tomorrow whether in terms of specimen trees on their own, or as part of a wood where those trees planted are replacing lost ones and are helping to maintain the areas as woodland.

Secondly there is the satisfaction in cutting and clearing, which may seem a bit of a paradox to an outsider who views the conservation movement as one where the wild places are preserved and protected. However, in coppicing in Hayley we are continuing an ancient management practice that has happened for centuries (thus we maintain an ancient landscape of sorts which has as much right to as any ancient woodland) and encourage the woodland plants that grew up beneath these

managed parts to remain. Thus in coppicing one becomes part of history; part of the process which existed long before you and which, hopefully, will continue to exist long after you are gone. On Devil's Dyke and the Fleam Dyke clearance of scrub and mowing the grass also serve an ancient management purpose: that of encouraging chalkland flora to develop, which had originally existed under rabbit grazing before myxomatosis struck. Also by clearing the pathways we open up these areas for greater recreational use by the public, which, hopefully, makes them more aware of the countryside and its problems. The occasional 'thank you' that passers by often give make your efforts that bit more satisfying. Of course things can backfire; for example, when orchids that have returned as a result of your labours are uprooted and taken (to certain death) to be planted in suburban gardens.

Thirdly, there is wildlife which one encounters going about the task. It is surprising what does come around as we make the inevitable disturbance during tasks. The robin, for example, seems drawn to our activities and often will wait, almost politely, in a nearby bush until we begin work and throw up some soil for it to explore. Frequently as we work parties of tits fly overhead, woodpeckers drum, wrens utter quick songs as they dart from one bush to the next, and pheasants 'chucker' as we leave the woods at dusk. Moments not to be missed and only encountered when long periods of time have been spent in the areas where they are. It seems at times these glimpses of nature are our wages of the day.

Fourthly, being on task enables you to get to some places which the general public never get to see, and working in them one senses the 'glorious isolation' which these places have - even in Cambridgeshire! It manifests itself in getting away from it all. That itself has a therapeutic effect on the study-worn student or pressurized worker. By doing something in the area, be it cutting, planting, or building such a reward has been well paid for in the mind of the conservator at the end of the day.

At the end of the day, when the van has been parked, the tools sharpened and put away, what is left? Certainly, a weary but usually satisfied mind; a body with a few scratch marks from stubborn brambles; dirty clothes and hair bearing the scorch marks of cinders from the fire. It still beats for me that feeling of a Sunday of good intentions, be they that essay that never got written, or the lawn that remains uncut, that has been spent loafing around the house or college rooms. Sundays have a habit of becoming like that. As one walks away from Brookside one has the satisfaction of a job well done as well as the prospect later on during the week of a meeting, a pint or two in the pub and the knowledge that you are doing your bit in keeping the countryside in a condition where nature can find a haven in an ever-increasingly threatened environment.



The Life Style Movement

Live more simply so that
all of us may simply live.

This is the motto which sums up the attitude of the Lifestyle movement. It is a fairly young movement which attracts many people who wish to make a positive commitment to opt out of the materialistic consumer society and pursue a path which will hopefully lead to a peaceful, unexploited adequately fed world.

Western countries maintain their affluence only at the cost of others' poverty. The excessive consumption of limited resources of energy, minerals and food is only made possible through gross exploitation of human beings, animals and our most precious inheritance, the world itself.

This awareness is by no means new. There are in existence today probably more than ever before, an increasing number of groups campaigning for peace, for justice, for a more equitable distribution of resources, for individual rights and for a healthier, less exploited world. What makes the Lifestyle Movement different is that as well as working for these causes we also make a personal commitment to change ourselves too. We agree to try to live more simply that all of us may simply live. We accept that everyone has a natural right to sufficient food, warmth, shelter and privacy, to live free from oppression and unfair discrimination, that each of us has an individual responsibility of care towards all our fellow humans and accept our share of responsibility not only for what the world is now, but also for what it will be like in the future. Finally, we accept that everything we do, however small, matters.

The Lifestyle Movement has plenty of suggestions as to how people can try to change their lifestyle in thoughtful ways; individually, in groups, in the community, politically, but in all ways joyfully. (And offers support when we invariably fail to achieve our ideals). Leaflets have been produced on various topics including:-

- Lifestyle and Economics
- Lifestyle and Energy Policy
- Lifestyle and the Environment
- Lifestyle and Feelings
- Lifestyle and Health
- Lifestyle and the Peace Movement
- Lifestyle and the Proper Future of Work
- Lifestyle and Technology
- Lifestyle and World Development

A simpler lifestyle is not a panacea. It may be embarked upon for the wrong reasons, e.g. out of guilt, as a substitute for political action, or in a quest for moral 'purity' (who knows what limits can be set to smugness engendered by keeping way down below the Jones'?). But it can be meaningful and significant in some or all of the following ways:-

As an act of faith performed for the sake of personal integrity and as an expression of a personal commitment to a more equitable distribution of the world's wealth;

As an act of withdrawal from the achievement-neurosis of our high-pressure materialistic societies;

As an act of sharing with others what has been given to us, or of returning what was usurped by us through unjust social and economic structures;

As an act of provocation by ostentatious underconsumption to arouse curiosity leading to dialogue with others about affluence, alienation, poverty and social injustice;

As an act of anticipation of the era when the self-confidence and assertiveness of the underprivileged forces new power relationships and new patterns of resource allocation upon us;

As an act of advocacy of legislated changes in present patterns of production and consumption in the direction of a new international economic order;

As an exercise of purchasing power to redirect production away from the satisfaction of artificially created wants towards the supply of goods and services that meet genuine social needs.

Sometimes our efforts seem trivial, but we may remember Edmund Burke's remark, "Nobody made a greater mistake than he who did nothing because he could only do a little."

If you would like to find out more about the Lifestyle Movement, please contact:-

Jean Philips,
2, Tower Road,
Sutton,
Ely.
CB6 2QA

Ely 778814



La Leche League

Rachel O'Leary



Breastfeeding help and information

"It's such a close bond!" "I tried, but I couldn't." "There are all these difficulties." "I'd like to - if I can ...". These were some of the things I had heard friends say about breastfeeding before I had my first baby. They all echoed in my mind before Corinne's birth. I was quite sure that I wanted to feed my baby myself, for several reasons. But what were these "difficulties"? No-one seemed to know exactly - until I came across a friend who had joined a group called La Leche League.

La Leche League (you say it "La Lay-chay; it means "the milk" in Spanish) has groups all over Great Britain, as well as in forty-three countries around the world. The organisation is made up entirely of mothers, who come together to offer breastfeeding information, help and support to women who want to breastfeed their babies. It is a charity, financed mainly by memberships, and the work is done voluntarily. The WHO recognizes La Leche League as the world authority on breastfeeding. League publications include an informative book "The Womanly Art of Breastfeeding" as well as many information sheets. ◀

At the monthly group meetings I discovered not only what those difficulties were my friends had described, but also how to overcome them or avoid them altogether. Because the meetings were friendly and informal, I felt at home right away; but the structure of the discussion gave me a chance to find I also had experiences to contribute as time went on. I still learn something new at each meeting, even after attending for several years! It might be a good way of coping with temper tantrums, what to wear to make breastfeeding easy when you're out, an insight into children's needs at night, or a new recipe. I am constantly amazed at mothers' skills and delighted by the practical support they give each other.

At meetings I pounced on the library books. Most were British, but some were rare American imports which gave a totally new slant to my ideas about mothering. I really enjoyed the newsletter which came bi-monthly once I had joined LLL. There were times when I felt very isolated, and the newsletters put me in touch with other women who felt, like me, that bringing up children is an important job, worth discussion, and worth taking trouble over.

With the right information at the right time, and the support of the friends I made through the League, I found that I could enjoy breastfeeding my baby. Corinne seemed to like it too; those toothless milky grins made the work worthwhile.

It was good to find that nursing did not have to stop at a set time, but could go on as long as I and my baby liked. At League toddler meetings I found people would talk about the needs of toddlers in a sympathetic way, as well as considering their own needs. The two did not seem always in conflict, as the rest of the world seems to think, but rather engaged in a kind of dance, with steps to and fro, harmonies as well as contrasts.

The feelings of fathers are also recognized as important by the League. My husband has found opportunities to talk with other fathers through League activities, something that seems rare elsewhere.

Recently I have become aware that Breastfeeding is a central issue in the new feminism. Breasts are women's territory, sites of special significance. The vital ore they contain works to strengthen the weak and the small. Time spent on breastfeeding makes a step towards home-grown food rather than industry-produced substitutes, for women working together to produce what we need rather than allowing our isolation to be

- exploited by multi-national companies, for skin instead of plastic.

The rich west has exported both poverty and bottle feeding to the third world - and with bottle feeding, baby bottle disease which kills one baby every three minutes. One way that western women can help our sisters in developing countries is to breastfeed our babies, and to organise ourselves so that we can make those changes needed to bring breastfeeding back in this country as the modern thing to do.

I decided to train as a leader (the League name for a breastfeeding counsellor plus discussion group facilitator) because I felt grateful for the help I had received and wanted to pass it on. Like other leaders listed below I am available for telephone helping at any time. I really enjoy talking things over with mothers so that they can sort out their feelings and overcome their problems. Supporting other women who are caring for small children through an organisation such as La Leche League, whether as a leader or as a member, is tremendously satisfying: sisterhood in action!

Local contacts - La Leche League leaders in East Anglia:-

Cambridge - Anna Brooke Tel. C. 240110
" - Eve Corder Tel. C. 68048
Newmarket - Mary Wright Tel. N. 661654
Burwell - Rachel O'Leary Tel. N. 741291
Haverhill - Avril Dawson Tel. H. 63763
Sudbury - Lyn White Tel. S. 79702
Bury St. Edmunds - Jacinta Wright - Tel. Bury 67101



Other areas, or if in doubt, ring 01-404 5011 (office hours)

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We already have contributing enterprises in: building, carpentry, subscription cabaret-feasts, herbs, upholstery, solar furnaces, wordsmithing, wood-work, surplus kites, childcare books, prototype development, MIG welding and electronic design, music, publishing, printing, copying and bed'n'breakfasts.

We have wood and metal workshops, moorings, garden, flats; sheds for conversion to further flats or workshops, market stall, possible shop, NO DOPE (for charitable status); too little garden for pets, sorry! We're by a town centre and fields. No discrimination by race, colour, creed, diet, political hue, gender, age, ability, physique, but we do like fun hardworkers who keep tidy.

GESTALT

IS



According to a recent newspaper article, Gestalt therapy is now becoming one of the more respected and stable professions in New York City, 'what every ambitious mother wishes for her boy to become "my son, the Gestalt therapist".'

The development of Gestalt was part of a revolution in psychology/psychotherapy which began in the 1960s. Whereas previously the emphasis had tended to be on labelling "illnesses" and "symptoms", people began thinking more in terms of people growing - towards greater 'personal authenticity'; towards being more completely 'me' - or simply growing.

As Barry Stevens, one of the earliest practitioners, put it: "for some time now there has been an awareness that the greatest force at our disposal for healing the body is our bodies' own resources and natural drive for health - wholeness - completion. Only recently has it been recognised that the same is true of the mind."

Completion is a central concept in Gestalt. The word Gestalt, roughly translated from the German means a whole, a circle, a cycle - 'closing the Gestalt' is completing the circle. One thing that can inhibit our sense of completeness is the accumulation of unresolved issues in our past - challenges encountered but not fully met; relationships left behind but never really 'finished with'; questions raised but never really answered.

Perhaps the most common popular image of Gestalt is the use of the empty chair (or cushion) in order to talk through unfinished issues with people who we may not be able to deal with face to face - either because they are no longer around or because the challenge or risks involved feel too great. This can't be a substitute for dealing with real life situations but may be a valuable tool for clarifying to ourselves the real nature of the issues involved.

The idea of sitting talking to someone who, in imagination, we place on the empty chair seems rather ludicrous before

doing it. Once self-consciousness has been set aside, however, the experience can be extremely powerful. Even conflicting parts of ourselves can be confronted in this way and our own inner conflicts explored and 'given voice'.

As with most of the 'new therapies' it is a pre-requisite for the Gestalt therapist that they be committed to their own process of self discovery in order to be able adequately to identify with and accept what clients may be experiencing. Basic to this is learning to recognise the sort of 'habits of thought' by means of which we cloud our awareness of who and what we are. Such habits as failing to 'speak for ourself' - saying "one thinks ... one feels ..." or "you don't like to ..."; can be quite easily overcome when we have someone repeatedly reminding us to 'own' our statements, telling us to try saying "I think ..."; "I feel ..."; "I don't like to ..."

Discovering how remarkably different things can be when we change such habits is a powerful enlightening process in itself. However to say that a Gestalt therapist is someone who uses such techniques is rather like saying an artist is someone who uses a brush. The experience of working with a particular therapist will vary according to the therapist's own personality and how they personally conceive of the work they do. For this reason we invite local therapists to give their own accounts of the work they do.

Mark Palmer

HELEN MCLEAN is a leading local Gestalt Therapist, and has sent us the following piece on how she sees her work.

GESTALT

"It is only when we have the courage to face things exactly as they are without any sort of self deception or illusion, that a light will develop out of events by which the path to success may be recognised."

I CHING 5. Hsu / Waiting (Nourishment)

This passage from the I Ching expresses, I think, a basic tenet of Gestalt work. There are many ways into a problem or situation. If we pay attention to the obvious, no matter what our minds may weave around the facts, our bodies, our ailments, our feelings and our dreams will all point toward the truth of our situation. Once recognised, this truth - these facts - will lead to right action.

Any action has consequences. Our fear of consequences may inhibit our being. Fears and resentments, longings and expectations all need to be explored so that we may recognise the choices we make especially within relating.

Our habitual looking to others for approval cripples our ability to listen to our own still voice. Gestalt work can face us with our means of avoidance (our dance around the void), enabling us to come upon our inner emptiness. At such a point, we may blank out, become confused anything but face our not knowing - our aloneness. We reach for food, a lover, a new project, a faith - and yet the antidote to our dis - ease lies within the very void we fear. Within ourselves.

Gestalt work may invite you to take a voyage into this emptiness (the Fertile Void) and if you do so, the way becomes clear. Not only a way out also a way in. A glimpse, perhaps only fleeting at first, of a network supporting and connecting us all.

I believe the answer to our struggle to be complete, to be whole, lies in our "hole - ness" - our "holiness".

"The usefulness of a vessel is the space within"

Lao Tzu

For a more detailed explanation of the Gestalt process,
contact: Helen McLean, 13 Oxford Rd. Cambridge
Tel: Cambridge 350649

LESS IS MORE: THE ART OF REFLECTION IN PSYCHOTHERAPY

Of all the recent blossoming of alternatives of healing and health treatments, probably none has attracted so much criticism and mistrust as those practices which fall under the general heading of psychotherapy. This was as true in Freud's day as it is in ours. People are fairly used to 'expert' intervention as far as their bodies are concerned, but probing the mind cuts closer to home; there seems to be a fear of desecration - the feeling that far more damage can be done by such practices than the most radical and invasive physical therapies.

To some extent the new psychotherapies have brought this upon themselves. Many therapies are what might be called 'ego-strengthening', that is bolstering identity over and against the 'rest of the world', and are practised by therapists who subscribe to highly egocentric value-systems. I imply no moral judgement here, but the trouble is that such thought-systems tend to be responsible for our problems in the first place, and must be transcended if we are to achieve positive

and lasting solutions. Furthermore, we tend to set our therapists up in positions of power and control, until the time comes when we see through this delusion, take the opposite tack and fall into criticizing and resenting.

The most recent work being done at Esalen - the birthplace of many humanistic practices - has gone some way to resolving these difficulties. Sometimes spoken of as 'Neo-Reichian Gestalt', it is firstly a blending of body/mind techniques of the humanistic tradition with oriental meditative and transformative practices, and secondly a new model for therapist/client relationships. The shift is subtle - implicit in the previous models but largely under-emphasized. The adoption of the 'open seat' in place of the 'hot seat', for example, reduces the element of pressure in the classical Perlsian Gestalt set-up, and puts the client more in control of his own 'process'. This may mean lengthy periods of silence, which can put one in touch with one's experience in a very direct way.

Another major change is the re-naming of the roles: the client becomes the initiator: the therapist becomes the reflector. The reflector is encouraged to keep suggestions down to an absolute minimum, while the initiator is free to explore the boundaries of his awareness in whatever way is appropriate to him. It is really like looking in a mirror: you are responsible for getting in front of the mirror and for directing your gaze upon whatever you find there. The reflector in this practice functions as the mirror: simply by being there he increases awareness of self.

As healers we surely believe that each of us has what we need to heal ourselves, and our task is to call it forth in the most effective and appropriate way. This often means curbing the impulse to hand out directions, techniques and solutions, and giving space for the innate wisdom to find its own creative solution. Often the less we do in a session, the more effective we are:

"Trust process,
Follow Process.....
and get the hell out of the way!"

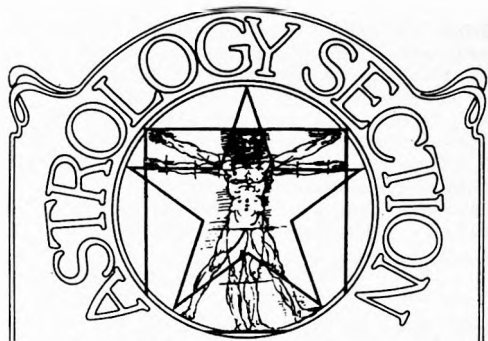
Pete Jackson

Hypnotherapist

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SELF-HYPNOSIS 'etc



Farewell
1984

Ecology has done well this year, as forecast in GREENWAVE no 1. According to the Observer which as been running a "Save our Countryside" campaign "the Government has begun to reverse the policies of the past 40 years, which maximised food production at almost any cost to wildlife or the landscape". In addition, the ruinous Common Agricultural Policy has been a major focus of debate in the European Parliament this year. Activists have until 7th to consolidate these gains, with a day of opportunity on 14th January, before the main focus of legislative interest moves to broadcasting, science and ethics, and the freedom of information, with high points for the latter endeavours in February and June, and a backlash in July-August.

The miners' strike has exemplified an important issue in the present social, religious and technological transformation which will continue until the mid-1990s: that of the exact balance to be struck between conservation and innovation in the life of each one of us and in society as a whole. What are we to keep and what to reform - and at what pace? 19th March, 21st-23rd April, 16th May, 27th October and 22nd November see a continuation of this year's dialogue between clinging onto the past at all costs and ruthlessly forcing our way into the future for reasons that have more to do with blind impulse than with compassionate planning. After next year, people will have reached some sort of compromise, and the issue will quieten down.

The Prime Minister is out of the wood now as far as astrological stresses are concerned, although May-June next year will bring a crisis of confrontation as she asserts her authority more firmly over the forces of conservation and (small "c") conservatism. She is unlikely, however, to celebrate by becoming more easygoing.

Alternative medicine in Cambridge at least did have a breakthrough in October-November with the establishment of the Natural Health Forum, under very good astrological auspices. This will probably receive some sort of backing around March 21st next year. The rest of the world is becoming slowly accustomed to new medical philosophies and between now and 1995 experimental support for theories of life outside the physical body, and so by implication after death, will revolutionize our attitude to euthanasia, abortion, artificial insemination and the medical ethic of preserving embodied life wherever possible.

1985, then, will be a mopping-up year after 1984, with the added spice of a conflict between freedom of information and official secrecy - probably not breaking into open conflict, but with a chance for explicit debate on August 4th. But at a gentler pace, the progress made in 1984 on issues of ecology, alternative medicine and greater religious dialogue will continue for the next decade. Watch this space for the fine-brush trends.

* * *

PRUDENCE JONES runs regular Creative Astrology workshops plus an ongoing group, and is also available for private consultations. See listings.



WHAT ELSE ARE YOU EATING ?



IF YOU
ARE WHAT
YOU EAT...
I'M SODIOPARA-
SULPHOCALCIUM-
PHOSMONOGLYC-
EARATE-CRUD!

This information is gleaned from a leaflet produced by Ecoropa, which also produces leaflets on other subjects such as cancer prevention, nuclear power, nuclear war and the arms trade. 100 leaflets cost £2.85, 500 leaflets cost £8.50. Why not leaflet your street? Leaflets available from Ecoropa, Crickhowell, Powys, Wales. NP8 1TA.

Food additives are a growth industry. The average person in Britain will eat 5.4 lbs. of additives this year, equivalent to 22 aspirin-sized tablets every day. These additives include colourings, stabilizers, anti-oxidants, protein inhibitors, flavourings, pesticides, maturing agents, preservatives and many others. Nutrient supplements may also be added, often to replace nutrients that have been denatured during manufacturing/refining processes.

There are over 3,000 additives in use today, over half of which are for cosmetic purposes, to make food look or taste better than it really is, or like something else completely. For instance, 'cheese flavour' means using cheese-tasting additives. And although most foods now list all their ingredients, including the additives used (listed usually as code numbers, so not very helpful anyway), some manufacturers now make nature-identical additives in the laboratory and then claim that their foods are free from artificial colours and preservatives.

Some additives are useful and relatively innocuous, e.g. Vitamin C is used as an anti-oxidant and can be beneficial in some ways to our health. But while some additives may provide protection against natural poisons, e.g. Botulinus toxin, they can also be used as a cover for bad practice. Also, when are additives necessary? Some jam manufacturers include preservatives, others do not. Why?

One of the reasons for the increase in additives is the growth of convenience foods. An article in 'Food Engineering' in 1971 mentioned that "the more additive-addicted food created, the higher the profit margin". The mark-up on crisps, for instance, is extremely high: one lb. of potatoes costs about 9 pence, yet 1 lb of potato crisps costs about £1.60.

Other chemicals, again primarily related to farming profitability, are injected or fed to livestock. These chemicals include hormones, anti-biotics and growth promoters. One of the more alarming side effects of this is that some milk now contains hormones which are known to be carcinogenic. A personal note here - I was allergic to milk when I was 5 because I was allergic to penicillin, which was present in the milk at that time.

People should not become apathetic about food additives, though. Public pressure in the USA caused a major cereal manufacturer to remove sugar from its leading brand. In Britain, though, sugar is still added to the same cereal. Why?

The reasons for eating wholefoods are obvious.

Lowana Veal

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Seeing Green

Jonathan Porritt, who took over as Friends of the Earth's director in September, spoke about his new role, green politics and FoE and its place in the rising culture to a large audience in a small room at the Wesley Centre on 14th November.

Although JP is best known for his work in Eco, he made it quite clear that while he saw the work of FoE and Eco as complementary, there was no case for attempting to build a monolithic green organisation. Such an idea is incompatible both with current green thinking and the basic political set-up in this country. FoE needs to be able to talk with all manner and condition of politician (especially since many mainstream parties have started to pick up green ideas - albeit in a sometimes haphazard and cynical way), and this cannot be best done from a party-political position. However it is important to realise that green ideas are not being marginalised as once they were and, during the past year, significant changes of attitude have occurred - especially in agriculture, where the NFU and the Country Landowners' Association have reversed their public position on conservation and even some Conservatives have accepted the need for the extension of some sort of planning control to agricultural land.

On future issues JP felt that campaigns need to be holistic in conception and execution. It is not enough to be against; the issues must be put in context and followed through. Where possible it is necessary to seek out the common ground and not just concentrate on the points in contention. This is a basic premise of non-violence and thus non-violence becomes not just a tool of the movement, but one of its underpinning values, values that tend to transcend mere materialistic attitudes and substitute a more "spiritual" approach.



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war, its threat and actuality, is probably the greatest problem that environmentalists face. The waste of resources, human and military, the untold harm that militarism and military spending causes here and especially in the Third World, is an issue that FoE and many other greenish groups have not confronted. We need to examine our relations with the peace movement and our role within it as a matter of urgency.

Industrial politics kill, split societies and split people. It is based on gains which must, perforce, be someone else's losses, on division and separation of the person from the planet. Greens are the healers ... what this poor paraphrase cannot do is to bring out the cadences and intensities of the talk, nor even the humour and the togetherness of the evening. I hope it hints at the articulate fervour behind it. JP's book, *Seeing Green*, was recently published by Blackwell - £3.95 in paperback. Essential reading for anybody interested in the green movement.

Steve Foulger

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An African in Cambridge

My name is Sagar Ngom and I come from Senegal, West Africa. I have not been long in this country but I have seen some things here. I came to see what I could learn from your culture and what I could bring to it. As I said, I have seen some things here. I have seen that there are people in this country who are ready to learn from other cultures. All over Cambridge are Indian, Pakistani and Chinese restaurants and shops. There are dozens of yoga classes going on. People learn here the Chinese martial art of Tai Chi, they learn Judo and Karate, they learn Shiatsu and acupuncture. The bookshops are filled with books on the orient. This is very good. A country whose people will learn from others is a country that will grow.

However, in my experience in this town, I have noticed that people know very little about the country I come from, Senegal, and indeed, very little about Africa. I'm sure it would be a surprise to many people to know that my brother practises acupuncture in the town of Ziguchchor where he and I come from, or to know that I practise a form of massage very similar to Shiatsu and use manipulation techniques similar to those of your osteopaths and chiropractors. I come from a family of healers. The techniques I use, I learnt from my people. I do not use spells or magic. I use my hands and a fruit called "charité" which has properties a little like your herb comfrey; it is used to relax muscles, heal bones and soften and renew skin. The massage I use aims to release energy through the body, relax muscles, release tension and fatigue. I have helped people who have sports injuries - strained muscles, etc. - bad headaches, strained ligaments, aching joints, water on the knee, or just who feel generally fatigued. I also use manipulative

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However, I would be a poor African if I could do only this one thing! I am also a musician and dancer. I play percussion and, in fact, play in a local Cambridge band.

If there are any people here who would like to have drum lessons, I should be delighted to teach them. I am also giving dance classes every Sunday at 6.30 at the Argyle Street Co-op hut, Argyle Street. Did you know that African dance is as good for the back as Tai Chi? That it is one of the most superb ways of releasing sexual energy, since most of the movements involve the pelvis? That it is such a wonderful energy release that you will go away feeling refreshed even if you came feeling tired? And that it is great fun, you will find yourself laughing with me as you do it!!

I am open to what Britain has to offer. I hope you are interested in what I have to offer.

Sagar Ngom

You can contact Sagar at 79 Great Eastern Street, Cambridge.
Tel. 212997. (Sagar is French speaking, but learning English)

Letter from America:



Synthesis,
League for Ecological Democracy
P.O. Box 1858,
San Pedro, Ca. 90733, USA.

Dear Sister and Brother Greens,

We would like to exchange material with you. As you know the Green Movement in the U.S.A. is slowly developing, as it should be.

We are beginning to form Green workshops for ecological consciousness. Out of these workshops hopefully will come people into their communities to form Green groups which we call Green Circles. The hope then is for the Green Circles to form into bio-regional Green networks which will finally federate into a global Green society.

We look for three basic elements:-

1. Decentralisation of communities, industries and farms into nature's bio-regional demarcations.

2. Autonomous individuals within autonomous decentralized small groups.

3. A decentralized self decision making process of participatory self-democracy based on non-violent action and the diversity of human creativity.

We do not believe in recruiting people for organizational purposes. One of the main objectives of the Green workshops is to enable people to first develop a human consciousness. This means the ending of patriarchy domination, all hierarchy forms and a beginning of the bringing together as a whole human being the feminist and masculine good healthy attributes that are within all of us. Once we have reached that human form then we can start developing the ecological consciousness needed for social change. As ecological facilitators we hope to develop the green environment of the green workshop as the green seedbed for green circles.

For a self-participatory democracy to function we need the self-governing people in full control of their self-governing small social decision green groups. We hope to see the beginning of this soon.

For a global green society,

Rudy



Call for Attunement

6 Fairlight Avenue,
Woodford Green,
Essex IG8 9JP.

Dear Friends,

Green Thoughts

Riding home in the coach from the Ecology Party Conference in Southport, I was thinking of the many friends there I wouldn't see for another six months, and of the Molesworth Green Village, the Greenham women, and the coming winter and so on ... I also reflected upon the sudden, extra, attunement we had observed when the debate on the change of name was getting fraught ...

And the great and simple idea hit me ... how we could all keep in touch although physically out of touch. At 8 o'clock each morning I shall think specifically of all my Green friends for one minute - sometimes individuals, sometimes the Peace Camps ...

So I thought at first. Then, it was pointed out to me that a lot of people aren't awake at 8 o'clock in the morning, and what I saw as an attunement to start the day, was seen by others more as a group meditation at the end of the day. So there will now be two things - a short attunement at 8 in the morning and a group meditation for half an hour between 6 and 6.30 in the evening - and if the Peace/Green Movement countrywide joins us we shall know, however separate and in whatever circumstances, that we are all for those moments joined as one great family. I think it could be a powerful corporate thought that blanketed the country at those times; and would set us up for the day, giving us courage and calm, or moments to pause and think of the other sorts of day spent by our scattered friends.

The Peace Camp people, especially, would be aware that we're not all mindlessly sipping coffee in our warm houses, but are with them in spirit and thanking them for their efforts and sacrifices on behalf of us all.

The attunement could be a prayer, a meditation, even just a smile at the thought of some friend's humour - anything that drew us together in our common cause.

Will you try it? It will be a thing about which I shall never know the result, probably, but I am sending this letter to as many Green publications as I can think of and trust that very many will respond.

So, at 8 o'clock tomorrow morning and/or 6 o'clock tomorrow evening, make a start - tune in to the great Green Attunement - I, for one, will be thinking of you.

Yours in love and peace,

Cynthia Warth

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Padmaloka

Buddhist Community Retreat Centre

Surlingham is a typical Norfolk village about six miles from Norwich, but in one respect it is very different from other villages. From time to time between 10 to 100 men arrive from all parts of the country and gather together in a large house for periods varying between a weekend and a fortnight, and during this time they can be seen doing Yoga, Karate and Tai Chi in the garden, and going for runs and walks in the surrounding countryside. What do they all come for?

To answer this question we have to go back to 1967. That year an Englishman, on returning to this country from the East, founded a new Buddhist movement, The Friends of the Western Buddhist Order (FWBO). His name, given to him 16 years previously on receiving Buddhist Ordination, is Sangharakshita. He sought not merely to reproduce Buddhism in the form in which it occurs in the East, but to re-express its essence in a form relevant and intelligible to people in our society. Since that time the movement has grown and found its expression in many ways - co-operative businesses, communities, public meditation centres in a number of major towns all over the world, an Arts Centre, retreat centres, and a charity giving medical, educational and social help to ex-untouchables in India.



Padmaloka is a part of that movement, based in Surlingham. It is both a men's community and retreat centre. There is also a small candle making co-operative which supplements the income of the retreat centre. The aims and activities at Padmaloka fall under three headings:- ethical lifestyle, meditation and the development of wisdom.

Ethical Lifestyle

In what sense are we trying to follow an ethical lifestyle? Firstly in the simple sense of not doing harm to others. Everyone in the community is vegetarian, some are vegan. Our means of livelihood are, as far as we can make them, non-exploitative. But more than this we try to develop positive sympathy with others. Living in a community means communicating - truly recognising others as individuals with their own definite worth, and interacting on that basis. Sometimes all this doesn't come easily. But change is certainly possible and through deepening contact and friendship with others we are more and more able to establish a positive basis to our relationships.

Meditation

To change ourselves, we first need to know ourselves. To this end meditation is an invaluable tool. The community practises meditation together every day, and as a retreat centre we try to set up ideal conditions for people to come on retreat here and practise meditation. But what is 'a retreat'? It is an opportunity to practise meditation apart from unfavourable conditions and to share the experience with others. On retreat one becomes more open, more alive and can carry this into the rest of your life.

Padmaloka is a single sex situation partly because having members of the opposite sex around can be a distraction to meditation and partly to help us develop qualities that are very often 'projected' between the sexes in everyday life. We run retreats both for beginners and for people who already have experience of Buddhist meditation. Many retreats combine meditation with other activities that support its practise, such as Tai Chi, Yoga, Karate and study.

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We mainly practise two types of meditation handed down by Buddhist tradition. One practice enables us to concentrate and integrate different aspects of ourselves, so that our energy is harmonised and unified. The other practice develops positive emotions towards ourselves and other people, aiming to expand them as much as possible. Meditation can be intensely enjoyable, even the first time that you try it, but it is not like taking a pill to produce effects regardless of what else you are doing. Meditation experience is like a plant growing up and up to produce a flower, and like a plant it needs its roots. These roots are the desire to act not from only self-centred considerations, but taking the needs of others into account - in other words, trying to live ethically.

The Development of Wisdom

If ethical living is the roots of the plant, meditation the stem and flower, then Wisdom is the fruit. The Development of Wisdom is the most difficult aspect of Padmaloka to say anything about, and yet it is the most important. On the basis of trying to act with equal friendliness towards other people as to ourselves, and by drawing up and unifying deeper aspects of ourselves in meditation, there is, according to Buddhist tradition, an altogether deeper experience of 'insight'. An experience which transcends the division of self and other, which as it matures as complete happiness or harmony with the world, an end to unsatisfactoriness. It is said that it is an experience which cannot be transmitted by words, and yet words are all we have. So in trying to develop Wisdom indirectly we fall back on study - both of traditional Buddhist texts and sometimes aspects of the Western tradition. We try to develop our understanding alongside our experience. In this respect we are exceptionally fortunate that the Ven. Sangharakshita has such a wealth of experience of practising Buddhism and a clear understanding of a vast range of literature, western and eastern, ancient and modern. He lives at present at Padmaloka and although he is very busy writing, answering correspondence, and taking an interest in the Movement as it expands worldwide, we have constant access to the wealth of books and taped talks that he has already produced.

If you would like to know more about Padmaloka or the FWBO, please contact: 'Padmaloka', Lesingham House, Surlingham, Norfolk. NR14 7AL. Tel. (050 88) 8112.

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Letterbox Library



Children's Bookclub

A new children's bookclub started recently called "Letterbox Library". It is run by the Children's Book Co-operative and has mushroomed suddenly as more parents become aware of the selection of non-sexist and multi-cultural books it offers. Exerpts from their catalogue are constantly being featured in the "Wimmin" section of Private Eye as more examples of 'loony feminist nonsense' (£5 paid for entries printed). This you can judge for yourself.

It was brought to my notice when The Women's Press Bookclub included it with their usual literature. Being, as it advertises, free from the usual stereotypes found in children's stories, it made a refreshing change. The two books I have chosen are 'Rita the Rescuer' by Hilda Offen (Methuen) and 'Oliver and the Magic Hat' by John Goldsmith (MacDonald).

'Rita the Rescuer' is illustrated in cartoon style and is the story of Rita, the youngest of four children, feeling left out of things till she receives a 'Rescuers' Outfit' which transforms her into a 'supergirl'. She then performs a series of rescue acts, saving her brothers' sweets, mending a car "Your petrol filter's blocked. I'll fix it" and rescuing Rosie Mr. Carter's mare from a hole in the road. In the end Rita is most pleased to have a secret from her brothers and sisters who had rejected her in the beginning.

Usually the best criteria for judging a children's book is, of course, whether its readers (or listeners) enjoy it. My own children love Rita but they also love "He-Man", the cartoon series of T.V. Here is where the parent should discriminate to provide a good balance of material. 'Rita the Rescuer' has the central character, a little girl, performing super-human acts. Amongst the people she deals with are some of the same stereotypes, the bride and three bridesmaids, Mr. Smith driving the car away, and the children polarizing into their gender groups - "You're too young" said Eddie, "You can't push or pull". "You're too young"

said Jim, "You can't run or kick". "You're too young" said Julie, "You can't skip or jump".

However these are minor criticisms for a book which is returned to regularly by 3 - 7 year olds. My son wishes he was Rita, which I thought was fair comment.

'Oliver and the Magic Hat' by John Goldsmith is illustrated by Robin Richmond in pencil and watercolours. It is the story of Oliver who buys a hat, disbelieving in its magical properties. "Pooh!" said Oliver rudely, "I don't believe in magic," is my children's favourite line, but naturally Oliver is shown his error and is transformed into a trout. Here the illustrations match the language. 'There was a whirling and a swirling and a flashing and a splashing...' and the watercolour effects come into their own. He talks to the other fish and discovers how they breathe, why they don't feel the cold, what to eat, and there's even a fish-eye's view of the surface of the water. He is informed that "You know, we fish are some of the oldest creatures on earth ... there were fish in the rivers and oceans millions of years before people existed." Oliver was impressed.' So was my 5 year old daughter who wanted to know if that statement was true. It was not something I thought she'd be interested in so I was pleasantly surprised.

Danger approaches in the form of a pike. "Oh dear," cried Oliver. "I wish I wasn't a fish!"... There was a wriggling and a squiggling and a leaping and a jumping and... Oliver was a boy again.'

This book has also become a favourite. It has a timeless feel to it, in my mind an essential ingredient of escapism.

Here is a children's bookclub which takes the time to discriminate against books which fall into the clichéd "boys" and "girls" books. There is a particularly good selection of black writers in the older children's books as well as introducing subjects long ignored for teenagers. I found myself wishing time away, so as to be able to enter the teenage world now so honestly and sensitively dealt with.

The purpose is not to provide cheaper books, in fact it costs to join the club but if you've ever felt overwhelmed by the amount to sift through in children's bookshops, this is the club for you.

Adrien Abbott

Children's Book Co-operative, 3rd Floor, 5 Bradbury St.,
London N16 8JN. £5 to join.

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- * GAY SWITCHBOARD (P'BORO) Tel: P.62789
- * LESBIAN SWITCHBOARD (CAMB) TEL: C.246113 Fridays 6-10pm
- * RAPE CRISIS Cambridge 358314
- * SAMARITANS. 1 Parker St. Cambridge Tel: C.64455
- * SAMARITANS. 41 Eastfield Rd. P'boro. Tel: P.64848 or 48222

HISTORY / FOLK LORE

- * BARRINGTON LOCAL HISTORY & CONSERVATION SOCIETY Mrs S Steven, 20 High St. Barrington, Cambs CB2 5QX Tel: C.870310
- * CAMBRIDGE FOLKLORE SOC. Dr H R E Davidson, Lucy Cavendish Collg. Tel: C.312946
- * EARTH MYSTERIES (P'BORO) Sue & Dave Wardell, East View, Grove Lane, Longthorpe, P'boro. Tel: P.262664 (Discussions on early religions, customs & folklore)

KIDS & PARENTS

- * CAMBRIDGE PREGNANCY ADVISORY GROUP. Free Pregnancy testing, unbiased info. on contraception, abortion, pregnancy, adoption. Tel: C.69331
- * EDUCATION OTHERWISE Janet Everdale, 25 Common Lane Hemmingford Abbots Tel: St Ives 63130
- * GINGERBREAD 4A Gonville Place, Camb. Tel: C.321562
- * WOODCRAFT FOLK Jeremy Symes, 180c High Street Chesterton. Tel: C.322686

MENS

- * CAMBRIDGE MENS' GROUP c/o Willie Sugg C.241846

PEACE

- * CAMBRIDGE PEACE COUNCIL Frida Knight, 28 Park Parade, Camb. Tel: C.353804
- * CND (CAMB) Denise Servante, 23 Clare Street Tel: C.313566
- * CND (P'BORO) Chairperson Roger Taylor, 8 St Pauls Rd Peterborough Tel: P.48145
- * EAST WEST REACH 9 Marion Close, Cambridge CB3 0HN Tel: C.350917
- * MEDICAL CAMPAIGN AGAINST NUCLEAR WEAPONS (National Office) 7 Tennyson Rd. Tel: C.313828. Cambridge Branch Dr Monica Shutter, The Porch, Grantchester Street Tel: C.353162
- * GREEN CND. Pete Whiting 59 Whitwell Way, Coton.
- * PEACE PRISONERS SUPPORT GROUP. Tim Philbin, 80

- Kingston St. Cambridge
- * SCIENTISTS AGAINST NUCLEAR ARMS. Alice Morgan 36 Kimberley Rd. Cambridge Tel: C.63320 or 66477 ext 235
- * TEACHERS FOR PEACE 11 Linwood Road, Cambridge Tel: C.66232
- * WOMEN OPPOSE THE NUCLEAR THREAT c/o The Womens' Centre Tel: C.214005

POLITICS

- * ECOLOGY PARTY (CAMB) Guy Grimley, 77 Hemingford Rd Cambridge Tel: C.211820
- * ECOLOGY PARTY (P'BORO) Nigel Callaghan, 33 Hetley, Orton Goldhay, Peterborough Tel: P.239098
- * SDP GREENS. Mike Bell 69 Cambridge Rd. Oakington Tel: Histon 3200
- * SOCIALIST ENVIRONMENTAL RESOURCES ASSOCIATION. Keith Lloyd Tel: C.354723

SCIENCE

- * SOCIETY FOR SOCIAL RESPONSIBILITY IN SCIENCE. Lowana Veal, 34 George St Cambridge Tel: C.322304

SELF SUFFICIENCY

- * GOATKEEPERS' ASSOCIATION Mrs K Brook, 101 Longstanton Rd. Oakington Tel: Histon 2298

- * P'BORO BEE KEEPERS B W Proctor, 30 Waterloo Rd (meets at Coll. of Further Education, Brook St. Sat's at 6:15 pm)

SERVICES

- * CAMBRIDGE FREE PRESS (PRINTERS) 25 Gwydir Street Tel: C.316403

SPIRITUAL

- * BUDDHIST SOCIETY (CAMB) Lynsey Fielding, 100 Mawson Rd. Tel: C.312713
- * BUDDHA - VIPASSANA TRUST Vipassana Meditation Centre, Chapter House, Gorefield Road, Leverington Wisbech. PE13 5AS Tel: (0945) 583838
- * FRIENDS OF THE WESTERN BUDDHIST ORDER. Padmaloka, Lesingham House, Surlingham NR14 7AL Tel: Surlingham 8112
- * PETERBOROUGH INTER-FAITHS COUNCIL. Rev Richard Paten 198 Lincoln Rd. P'borough
- * QUAKERS (P'BORO) Mr A Marsh, 351 Fulbridge Rd, Meeting House: 21 Thorpe Rd. Peterborough.
- * QUAKERS (CAMB) Friends Meeting House, 12 Jesus Lane, Camb. Tel: C.357535
- * Tel: P.66288
- * TIBETAN BUDDHIST CENTRE Chas Khor Ling, Kham Tibetan House, Rectory Lane Ashdon, Saffron Walden. CB10 2HM Tel: 079984 415
- * TRANSCENDENTAL MEDITATION Dr Nicholas Argyle & Mrs Jackie Argyle, 146 Gwydir St. Cambridge. C.355663

3RD WORLD / INTERNATIONAL

- * ANTI APARTHEID Brian Williams, 2 Fen Rd. Camb Tel: C.351078
- * ESPERANTO SOCIETY B Haswell, 56 Tower St. Old Fletton, Peterborough. Tel: P.41032
- * GREEN DESERTS Nance Pepin, Geoff's House, Rougham, Bury St Edmunds Tel: Beyton (0359) 70265
- * OXFAM / CAMPAIGN AGAINST ARMS TRADE. 110 Regent Str Cambridge. Tel: C.358758

* **SAVE THE CHILDREN.** Overstream House, Victoria Ave. Cambridge Tel: C.350967
 * **THIRD WORLD FIRST** Hilary Campbell, Homerton College Marion Sudbury, Clare College. Tel: C.358681

TRANSPORT

* **CYCLE ACTION GROUP (FOE)** Mike Kenney Tel: C.68777
 * **INLAND WATERWAYS ASSOC.** J T Muller, 2 The Centacle Cambridge CB3 9JS
 * **RAILWAY DEVELOPMENT SOC** Steve Wilkinson, 52 Manor Park, Histon, CB4 4JT Tel: Histon 3981

WOMEN

* **CAMBRIDGE WOMENS AID** Tel: C.354830

ADD-ON-DA

CHANGE OF CONTACT: Cambridge University Survival. Khalida 'smaill, New Hall College, Cambridge.

* **WOMENS CENTRE (CAMP)** 49A Burleigh St. Cambridge Tel: C.313675

* **WOMENS' RESOURCES CENTRE (CAMP)** 7c Station Road (CAMP) Tel: C.321148

* **P'BORO WOMENS' GROUP** Alison Tel: P.65636. Carrie P.68106

* **P'BORO- NATIONAL HOUSE- WIVES REGISTER** Mrs M Grove 56 Bradwell Rd. Netherton Peterborough Tel: P.26311

WORK / JOBS

* **CAMBRIDGE & DISTRICT TRADES COUNCIL.** Secretary P Bailey, 20 Lays Avenue Tel: C.356876

* **CAMBRIDGE ENTERPRISE AGENCY.** Jim Harrison 71a Lensfield Rd. Cambridge Tel: C.323553

* **CAMBRIDGE UNEMPLOYED WORKERS ASSOC.** c/o Richard Fredman, 7 Kelsy Cresent Cherry Hinton. Tel: C.242249
 * **CLAIMANTS UNION** Ken Longford c/o Bath House, Gwydir St. Tel: C.69986

* **CO-OPERATIVE DEVELOPMENT AGENCY** 71a Lensfield Road Cambridge Tel: C.60977

* **COUNCIL for SMALL INDUSTRIES IN RURAL AREAS (CoSIRA)** 24 Brooklands Ave Cambridge Tel: C.354505

* **SMALL FIRMS SERVICE** 24 Brooklands Ave. Camb. Tel: C.63312

* **WORK FOR THE FUTURE** Marion Mutch, Camb Students Union, 4 Round Church Street Cambridge.

Regular Groups

AFRICAN DANCE

Classes with Sagar Ngom of Senegal - Fridays Bath House, Camb. 3pm. C.212997

ANIMAL AID

1st Weds each month 7:30 Wesley Hall Joan Court Tel. C. 311828

ANTI-APARTHEID

Tuesdays monthly. Brian Williams C. 351078

ART AS SELF DISCOVERY

Netherhall Centre, Gunhild Way, Camb. Thursdays 7-9 From Jan 17th. Gabriel Oliver C. 66874 or C.243633

ASTROLOGICAL ASSOCIATION

Monthly group, practising astrologers; Jane Giddings, Cottenham: 51735

ASTROLOGY beginners class Sundays 7-9. Max Holloway C. 60227

LIVE YOUR ASTROLOGY

Prudence Jones C. 323299

BIO-ENERGETICS

Margaret Dyson, 4 Kimberley Road C. 67311

CAMBIENT (Cambridge & Isle of Ely Naturalists Trust) Meetings - outings. Joy Greenall C. 358144

C.N.D.

1st Tues of month 7.30 Friends Meeting House, Cambridge

COUNSELLING - Thirty Three Young Peoples Counselling & Information Service Camb. Mon, Wed, Fri, Sat - 11-2 Tues, Wed 3-6 Thurs, Fri 6-9 33 Clarendon Street. Tel. C. 316488

ECOLOGY PARTY (Camb.)
2nd Thurs. in month.
The Eagle, Bene't St. 8pm
Yvonne Douglas C. 211149

ECOLOGY PARTY (P'boro)
1st Weds in month.
The Still, Cumbergate.
Nigel Callaghan P.239098

ESPERANTO SOCIETY
1st Mon in month. B Haswell
56 Tower St.Old Fletton,
Peterborough. P. 41032

FRIENDS OF THE EARTH
(Camb.) 3rd Tues in month.
Bath House, Gwydir St.
C. 312800

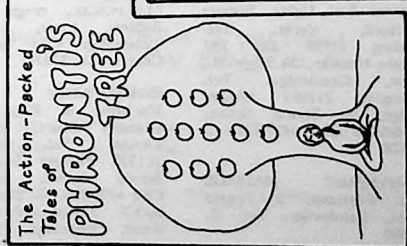
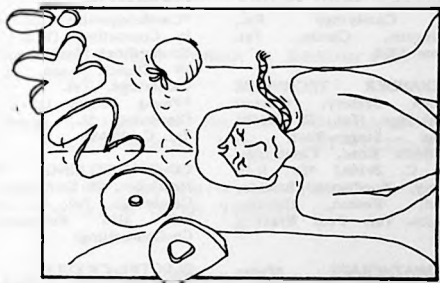
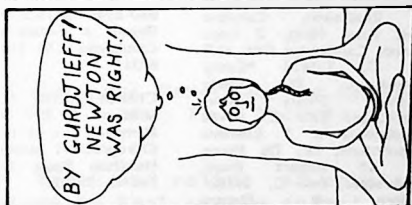
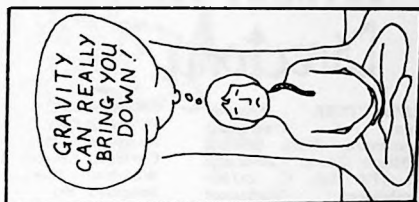
GESTALT
Brenda Biamonti
24 Hertford St. Tel.
C. 62691

GESTALT
Helen McLean. 13 Oxford Rd.
Places on Monday group.
C. 350649

GESTALT ART, Creativity &
Energy groups. "Beyond
Therapy". 1st & 3rd Sunday
in every month. Tel.
Cyril Mount C. 212609

TOUCH FOR HEALTH
Romy Paine
27 de Freville Ave.
C. 354734

VEGETARIAN SOCIETY
2nd Monday monthly. The
Eagle pub, Bene't St. 8pm
Bernard George Tel.
Willingham (93) 60571



NATURAL HEALTH SERVICE

Directory

ACUPUNCTURE *Aberdy
Clinic of Traditional
Acupuncture, Philip Hodson,
69 Blinco Grove, Cambridge
CB1 4TX Tel. C. 247004
*Cambridge Traditional
Acupuncture Clinic, Cindy &
Ian Rawlinson, Caroline
Root, Alan Hext, 2 Leys
Avenue, Cambridge CB4 4AF
Tel. C. 323473 *Cathy
Lowenstein, 38 Shelly
Gardens, Shelly Row,
Cambridge. Tel. C. 63482
*Traditional & 5 Element
Acupuncture, Dr. Thi Phung
Ly, 65 Hobart Road,
Cambridge. Tel. C. 242824
Modern & Electro
Acupuncture *Rosie Stanning,
69 Cambridge Rd.,
Oakington, Cambs. Tel.
Histon 3200

ALEXANDER TECHNIQUE
*Helen Jeffery, Central
Cambridge. Tel. C. 316096
*Jane Staggs-Watt, 31
Whitehill Road, Cambridge.
Tel. C. 241067 *Dr. R.H.
Tarmy, Woodlands, Brinkley
Road, Weston Colville,
Cambs. Tel. West Wrating
695

AROMATHERAPY *Peter
Jackson, 29 St. Vincents
Close, Gorton, Cambridge.
Tel. C. 276637

ART-EDUCATION *Rhea
Monro, CALA, 27 Warkworth
Street, Cambridge. Tel. C.
276500

ART-GESTALT *Cyril Mount,
4 David Street, Cambridge.
Tel. C. 212609

BACH FLOWER REMEDIES
*Mrs. L. Baker M.F. Phys. 2
Patmore End, Ugley, Bishops
Stortford, Herts. Tel.
Rickling (0799 888) 287
*Sujato Houwen, 54 High St.,
Coton, Cambridge. Tel.
Madingley 211041 *Roger
Savage, 96 Blinco Grove,
Cambridge CB1 472 Tel. C.
242828

BIO-DYNAMIC MASSAGE
*Gill Westland, 2 Argyle
Street, Cambridge. Tel. C.
210240

BIO-DYNAMIC PSYCHOLOGY *Clover
Southwell, 1 Fir Tree
Cottage, Cornish Hall End,
Braintree, Essex. Tel. Gt.
Sampford 595

BIO-ENERGETICS *Margaret
Dyson, 4 Kimberley Road,
Cambridge CB4 1HH Tel. C.
67311

CHIROPRACTIC *Dr. Peter
Millbank & Dr. Neil Broe,
Members of British
Chiropractors Association, 19
Hamilton Road, Cambridge.
Tel. C. 312020

COUNSELLING
*Cambridgeshire Consultancy
in Counselling (Training &
Counselling) Mavis Leighton,
40 Church Lane, Gorton,
Cambridge. Tel. C. 276644
*Young People (12-35) 33
Clarendon St., Cambridge.
Tel. C. 316488

CO-COUNSELLING *Joan
Henriques, 34 Gt. Eastern St.,
Cambridge. Tel. C. 210305
(see also Re-Evaluation
Co-Counselling)

**ELECTRO-CRYSTAL
THERAPY** *Mrs. L. Baker -
see "Bach Flower Remedies"

GESTALT PSYCHOTHERAPY
*Helen McLean, 13 Oxford
Road, Cambridge. Tel. C.
350649 *Brenda Biamonti, 24
Hertford Street, Cambridge.
Tel. C. 62691

HERBALISM *Cambridge
Herbal Clinic, 84 High
Street, Coton, Cambridge.
Tel. Madingley 210077
*Farida Davidson,
I.I.M.H.N.D., Bright Haven,
Robin's Lane, Lolworth,
Cambridge CB3 8HH Tel.
Crafts Hill 81074

HOMEOPATHY *Dr.
Marianne B. Fitzgerald, 5
Granary Court, Madingley,
Cambs. Tel. Madingley
211350 *Roger Savage, 96
Blinco Grove, Cambridge
CB1 47S Tel. C. 242828 *Dr.
B.O.T. Taylor, 19 Hamilton
Road, Cambridge. (Thursdays

only) Tel. C. 312020
*Cambridge Homeopathy
Group, Details Roger Savage.
Tel. C. 242828

HYPNOTHERAPY *Sujato
Houwen - see "Bach Flower
Remedies" *Regan Masters
O.H.P., M.A.H.P., 51 St.
Barnabas Road, Cambridge.
Tel. C. 350036 *John West
L.H.I.P.P., 4 Hills Road,
Cambridge. Tel. C. 358222

IRIDODOLOGY *Farida
Davidson - see "Herbalism"

MASSAGE *Prem Arihanto,
26 Guest Rd., Cambridge.
Tel. C. 315270 *Peter
Jackson - see
"Aromatherapy" *Brenda
Mallen, 25 Hemingford Road,
Cambridge. Tel. C. 212521

METAMORPHIC TECHNIQUE
*Prudence Jones, 21 Shelly
Gardens, Shelly Row, Castle
Hill, Cambridge. Tel. C.
323299

NATUROPATHY *Farida
Davidson - see "Herbalism"

OSTEOPATHY *Mr. John
Lant, D.O., M.R.O., Mr.
Timothy Oxbrow, B.Sc.(Hons)
D.O. M.R.O. Miss Alison M.
Stanier B.Sc., D.O. M.R.O.
Registered Osteopaths, 206
Chesteron Rd., Cambridge.
Tel. C. 67661/314389

POLARITY THERAPY *Peter
Jackson, 29 St. Vincents
Close, Gorton, Cambridge.
Tel. C. 276637 *Cindy
Rawlinson, 2 Leys Avenue,
Cambridge. Tel. C. 316364
*Lucette Stevenson, 96
Blinco Grove, Cambridge.
Tel. C. 242828 *Cathy
Squire, 69 Blinco Grove,
Cambridge. Tel. C. 247004

PSYCHODRAMA *Barbara
Tregear, 79 Gough Way,
Cambridge. Tel. C. 65963

PULSING *Prem Arihanto -
see "Massage" *Brenda
Mallen - see "Massage"

RADIONICS *Mrs. L. Baker -
see "Bach Flower Remedies"



WHAT'S

ON

All events in Cambridge unless otherwise stated.

DECEMBER

- Sat 1 Ceilidh 'Support the Struggle For Democracy in Chile'
Alex Wood Hall, Norfolk St., 7.30 - 11. Tickets
from Arjuna, £2.50, children £1.
- Sat 1 'Stuff the Turkey Trade' march and rally. 12 noon
Chapelfield Gdns, organised by East Anglia Animal
Rights.
- Sat 1 Self Preservation Day: Cambridge Women's Resources
Centre. C. 321148 for details.
- 1 - 2 Holistic Health Weekend. Yoga for Health Foundation,
Ickwell Bury, Ickwell, Biggleswade, Beds. Tel 9227-271
- Sat 2 Alconbury Non-Violent Action 'Reclaim the Base'
Starting around 2 pm. Details 0226 766310 or
021 643 4617.
- Mon 3 'Is Nature Conservation for the Scientists or the
Public?' Public meeting by the Cambridge Society
for Social Responsibility in Science. 8 pm. Friends
Meeting House, Jesus Lane.
- Tues 4 Traditional Acupuncture - a talk by Philip Hodson of
the Aberdy Clinic of Traditional Acupuncture at
Friends Meeting House 7.30 pm. All welcome.
- Wed 5 Ecology Party (Peterborough) meets at The Still,
Cumbergate, Peterborough. 1st Wednesday of each
month. Nigel Callaghan P. 239098 for details.
- 7 - 9 Friends of the Western Buddhist Order - National
Order Weekend. Tel. Surlingham (050 88) 8112 for
details.
- Fri 7 Relaxation - The Theory and Practice. Cathy Squire,
69 Blinco Grove, Cambridge. 7.30 pm.
- Sat 8 Natural Health Network meeting - 11.30 - 3.30. Phone
Mark for details C. 861749.

RE-EVALUATION

CO-COUNSELLING *Fenella Butler Tel. C. 351264 *Elena Moses Tel. C. 67543

REGRESSION *Sarina Larive, Doctor of Metaphysics, 139 Thornton Rd., Cambridge. Tel. C. 276305

REFLEXOLOGY *Mrs. L. Baker - see "Bach Flower Remedies" *Sujato Houwen - see "Bach Flower Remedies" *Brenda Mallen - see "Massage"

RELAXATION THERAPY *Cathy Squire - see "Polarity Therapy"

SAMARITANS *24-hour telephone service. Call in

Drummer St. Bus Station) 9 a.m. - 10.30 p.m. Tel. C. 66455

SHIATZU *Rhea Monro, 3 Woodlands Park, Girton, Cambridge. Tel. C. 276500 *Shruti Gordon, 4 Herbert Street, Cambridge. Tel. C. 351227

SPIRITUAL HEALING *Prem Arihanto - see "Massage" *National Federation of Spiritual Healers, Vernon Robinson, 114 Blinco Grove, Cambridge. Tel. 2444 14

TOUCH FOR HEALTH (Applied Kinesiology) *Romy Paine, 27 De Freville Avenue, Cambridge CB4 1HW Tel. C. 354734

YOGA *Cathy Lowenstein - see "Acupuncture" Desikachar Yoga *Sue Prynn, 17 Ferry Path, Cambridge. Tel. C. 352042 *Ian Rawlinson - see "Acupuncture" *Lucette Stevenson - see "Polarity Therapy" Integral Yoga *Jenny Duff, The Beeches, 59 Everston Road, Harlton. Tel. Comberton 3567 *Hugh Frost, 6 Paddock Way, Sawston. Tel. C. 833120 *Paddy Squire, 4 Paddock Way, Sawston. Tel. C. 833458 *Lyn Wimmer, 37 Victoria Rd., Cambridge. Tel. C. 60227 *Brenda Wright, 41 Dunstal Field, Cottenham. Tel. Cottenham 50755

CAMBRIDGE NATURAL HEALTH FORUM

On Saturday the 17th of November a day long meeting was held at the Wesley Centre in Cambridge for practitioners and trainees in the various disciplines not currently covered by the N.H.S. The 50 or so who attended represented a good cross-section of those working in the area and it was clear that, aside from the organised workshops, many useful contacts were being made and projects being initiated or furthered. In the present atmosphere of changing popular attitudes it felt very much as though this was an event whose time had come and already a date has been set for a follow-up, on Saturday Feb 23rd. Those not on the original mailing list can drop a line to the GreenWave address (see inside front cover) for details.

NATURAL HEALTH INFORMATION CENTRE

During the afternoon, workshops were held to discuss the problems of setting up in practice; building bridges with the N.H.S.; health education, and demonstrations were given of the latest bio-feedback equipment. The major point of interest for many was the workshop announcing the launching, early in the New Year, of a public information & referral service which will be operating, initially, from the Chiropractic Health Centre on Fridays and Saturdays. Publicity for the service is to be combined with a public information / education campaign and subsidiary services include help to practitioners seeking premises for their work - with the possibility of later establishing a centralised booking service. The long-term aim is to set up a Natural Health Centre as such, with various disciplines available under one roof, but progress towards this goal will be in easy stages in order to learn and gain experience as things go along.

A further meeting to detail initial arrangements was set for 11:00 am on Sat 8th Dec. Contact the GreenWave address for details.

- Sat 8 Massage Workshop: Women's Resources Centre 2 - 5 pm.
C. 321148 for details.
- Mon 10 Cambridge Folklore Group Meeting - Christmas party
with story telling by Sybil Marshall. 8.15 pm.
Contact Dr. Hilary Belcher C. 276628 or Dr. Hilda
Davidson C. 312946 for details.
- Wed 12 Wine and Poetry Evening: Cambridge Women's Resources
Centre 7c Station Rd. 8 pm.
- Thur 13 Ecology Party (Cambridge) A.G.M. 7.45 pm. The Eagle
Bene't St.
- Fri 14 FoE and Eco Christmas Party 32 Priory Rd. 8 pm.
onwards. Bring drink and something to eat.
- Fri 14 'Women and the Miners' meeting at Cambridge Women's
Resources Centre, 7c Station Road 8 pm.
- Fri 14 Cambridge Creative Centre Event. Poetry, films and
dance. Bring poems, instruments, or just yourself
Frater Hall, Priory Road, Camb. 7pm. £1 or 50p for
unwaged.
- Sun 16 "Christmas Charities Fair" Peterborough Ecology Party
10 am. - 4 pm. The Cresset, Bretton, Peterborough.
- 14 - Jan 4 Mens Winter Retreat at Padmaloka (Friends of the
Western Buddhist Order), Lesingham House, Surlingham,
Norwich. NR14 7AL. £7 per night. Tel. Surlingham
(050 88) 8112.
- 21 - Jan 1 MOLESWORTH TWELVE-DAY MIDWINTER CELEBRATION
'Chain Fast'.

JANUARY

- Wed 2 Ecology Party (Peterborough) See Dec 5th entry for
details.
- 7 - 11 Enrolment for new term at Cambridge Women's Resources
Centre. New term starts Jan 14th. Programme not
available at time of going to press. Tel. C. 321148.
- Tues 22 FoE Meeting (business).
- 25-27 Mens Meditation & Buddhism weekend £22 or £16 for
low income. Padmaloka. See Dec 14th entry.

FEBRUARY

- 15-17 Yoga & Meditation weekend Padmaloka, taught by
D.H. Surata. £22 or £16 low income. See Dec 14th
entry for details.

